

The ANSGAR LUTHERAN

"OVER THE TEA-CUPS"

By A. R. Petersen

The expression is old and familiar. The things that come over them subject to change, and subjects change. "Over the Coffee-cups" be more general with most of. But anyway, over the dishes, glasses, yes, also eye-glasses, having "specks," and in the sense many look over them at others the same genus, but of a possibly different stripe. At least, they used to too long ago there was over (over the dishes) a group of seminarians, and wives. The men from different Lutheran Seminars. They were labelled with different colors to identify their synodical affiliations. Had they not, how in the world could they have been distinguishable? That is the \$64 question.

We just must realize that this thing "over the specks" is disappearing by getting together. "The more we get together etc." Well but we will be happier? We had better

The gathering above referred to is in an institution which for many years has brought all kinds of Lutherans together. In order to put a label on students they can be asked outright from what

Lutheran background they come. Such procedure is not of too much constructive consequence. Oh yes, it may make for interesting statistics. Whatever by you, or by me, may be deemed desirable or undesirable in a person may be found in whatever synodical background he may have. Doth it not appear (speaking with the poet's prerogative) that there is so much bad in the best of us, and so much good in the worst of us, that it little behooves any of us to look "over the specks" at the rest of us.

Invitation was extended to ask questions about labels that have somehow been stapled to the institution where gathered. What is your criticism? Is it legalism? Is it of an eschatological nature? What was that about (ish ka HOT stuff)? Well yes, are we as a staff of 10, 20, 30 legalists? As to the, or the millennium, are we pre, pro, post, a? Ah millennialists? At the Sem. what's that Prof's position? What's that Prof's way of thinking? In what area are we? Oh, don't say this is adiaphorous to salvation. Scripture, come to the rescue. "Believe in the Lord Jesus, and you will be saved. He who believes and is baptized will be saved." Now please, was it necessary to bring in, (or out, isn't it in fine print in

the foot-notes?) this something about baptism? Sorry. But what could be the Lutheran background of such as have difficulty with baptism? Could they come from any group which would be very cautious about being in the National Council of Churches, the World Council of Churches? Well, there you are. Where?

We are getting together. And even getting married. What is your wife's background? It's on the increase. It has been going on for some time. Just one illustration of many with similarities. Baptized in one synod. Confirmed in a second. Married in the first. (Not divorced) married (not over) but again in the second. Prepared for the ministry in the first. Served in the parish ministry in the second. Serving in an all-Lutheran ministry.

Any children? Sure, three of 'em. All brought up in the second. Two attended college in a third. Two married members of the first. One, a member of the second, which couple will be serving in the ministry of the first. Of the other two couples, one serving in the ministry of the first, the other has membership in the second.

What a conglomeration. Ah, there are many more involved than that. Yes, it can be complicated, like some fine points in life (or should we say practice?) But oh, how exciting when they remain within Lutheranism.

News and Notes

Pastor Karl W. Vilhelmsen of Racine, Wis., suffered a heart attack Feb. 12. He was seriously ill for some time, but he is now improving, and we have a letter today, March 16, that he will be permitted to sit up in bed. Pastors E. R. Andersen and N. P. Sorensen take care of the congregation during his illness.

Iowa District Bible Camp dates are as follows: Junior Camp, July 24-30; Senior Camp, August 7-14; Family Camp, August 14-20.

Westby, Mont. Our attention has been called to an error in a news item from Westby in the Feb. 28 issue. Here is the correction: Mr. Moore was received into membership by confirmation and Mrs. Moore by baptism. The spiritual emphasis items also were left out. We are sorry.

Dates Estimated for New Lutheran Service Book and Hymnal. Various estimates of the date on which the new Service Book and Hymnal will be available have appeared in the various church publications. It is the thought of the Publication Houses that an estimate of the date of publication should be made in view of the present status of the Service Book and Hymnal. Work is about to begin on the setting of the music of the Hymnal. If all goes well, the Hymnal will be complete, ready for printing sometime in the Spring of 1956. If the Service Book copy is received by the publishers so that type for it can be set while waiting for the music, it may be possible to have copies of the Service Book and Hymnal available for Advent 1956, but it may be necessary, because of unforeseen delays in clearing proofs, etc., to delay publication until early 1957.

Used Clothing. We are constantly sending used clothing to people here and there overseas. Denmark is also sending used clothing to needy people. It has sent 80 tons of used clothing to Syria, where it is used among Arabian refugees.

Paris, France, has 5,155,000 people, but only 100,000 of them are Protestants. The rest of them are nominal Roman Catholics.

Denmark has 850 mission halls. These are halls built for the purpose of conducting informal religious meetings which are not held in the church. The halls may be equipped with kitchen facilities, but they are not used by any other organizations than those of Inner Mission. Now one mission hall in Odder may possibly be used by other organizations. This experiment is being watched with interest, because thus greater contacts may perhaps be made with more people.

A MEMORIAL TO REV. CLAUSEN

On various special anniversary dates in years past, the people of St. Ansgar, Iowa, have fittingly celebrated the arrival of the Clausen caravan, but none of these celebrations has quite equalled the one hundredth anniversary festivities of June, 1953. At other times and in other places Norwegian and Danish immigrants and their descendants have publicly recognized the great achievements of Claus Lauritzen Clausen. But interest in this leader is not confined to the United States. On the island of Ærø, Denmark, his birthplace, the people have come to realize more and more with the passing of time the great stature of this man. In the fall of 1953 the "Ærø Folkeblad" published serially a translation of my book, "The Founder of St. Ansgar," a biography of Claus Lauritzen Clausen. At about this time the Reverend Per Lidell of Marstal (Ærø) became actively interested in the Clausen story and turned to the press to spread it as widely as possible in Denmark.

As a result of this awakened interest a movement has been launched, under the leadership of Pastor Lidell, to raise money for the erection of a suitable memorial on Ærø. It has been decided to place the memorial in the Tranderup church which is located somewhat centrally on the island and, in addition, is associated so intimately with the early life of Clausen. When I visited Ærø last summer Pastor Lidell told me about the project and asked if I would assist in securing contributions here in the United States. I agreed to do this as Pastor Lidell felt that it would be difficult, if not impossible, to raise an adequate sum without help from the outside. If you are interested in this worthy cause and would care to support it with a gift, large or small, you

REMINDERS FOR LENT

1. Attend the special services in your church.
2. Read the story of Christ's suffering during Lent.
3. Take a friend along to church during Lent.
4. Give your pastor the name of some unchurched family.
5. Give a special sacrificial gift to the kingdom of God during Lent.

may send your contribution to Rev. Per Lidell, Marstal, Ærø, or to undersigned. Anything you may wish to give will be greatly appreciated. Dr. H. F. Swansen, Dana College, Blair, Nebraska.

Important Lutheran Dates in 1956
NLC Church Conventions. Five of eight church bodies participating the National Lutheran Council hold conventions this year. Their meetings are scheduled as follows:

June 8-12 at Minneapolis, Minn.—59th annual conference of Lutheran Free church (66,000 members).

June 13-19 at St. Paul, Minn.—66th annual synod of Augustana Lutheran Church (500,000 members).

June 19-22 at Ely, Minn.—66th annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (100,000 members).

June 21-26 at Lynwood, Calif.—59th annual convention of United Evangelical Lutheran Church (54,000 members).

August (exact time and place to be announced)—78th annual convention of American Evangelical Lutheran Church (21,000 members).

Nepal Opens Its Doors to Missionaries. For the first time in nearly 100 years the Kingdom of Nepal has opened its doors to Christian missionaries.

An international team of medical missionaries, including two man-wife teams from the U.S., have already established a small hospital and maternity and child welfare center in the picturesque Himalayan country. And if the projects prove successful, there are good possibilities the program will be allowed to expand.

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Torials and Comments

Layman on the Forward With Christ Appeal

Boas Weismann is parish director for the Forward With Christ Appeal in Pella Lutheran Church, Pella, Nebraska. In the parish paper of the Pella Lutheran Church Mr. Weismann writes about this appeal to the members of Pella. But we believe that he has written so much about it that we want to share it with our readers. It might help every one of us to understand and love the Forward With Christ Appeal.

With a deep sense of humility and imperfection that prompted the call of the Church Council to become Parish Director in the Forward With Christ program. However, knowing that God wants every Christian to be occupied with His work and knowing that God can do amazing things through the imperfections of men when these imperfections are brought to His feet, I accepted the challenge to lead our congregation in this program.

"Venture in faith" is perhaps the greatest undertaking our synod has attempted. Certainly the approach is that for the first time we are conducting a program strictly Biblical stewardship principles.

Once again is giving us an opportunity to demonstrate our faith and give expression to our love for Him. This opportunity is being provided by the Synod of our North Dakota, which, at the last convention, decided to present to the people in a special way the cause of Home Missions, College and Pensions. The immediate need is for at least \$350,000 with which to meet the opportunities and responsibilities which we believe God has asked us to assume. Committees have been set up to implement the presentation from the synodical to the local congregational level. In our congregation already has a committee that is working.

Each of the chairmen has an equally responsible position. We are geared to working as a team in the common effort of making this program a successful one. In accepting various tasks, these busy people have become a part of the venture in faith for missions in our church. They are putting into practical use their time and their talents in the stewardship of God's Kingdom. You, too, dear member, have been given an opportunity to take your part in the program. Will you be ready to accept the opportunity to be a steward?

For the program, if it is to be a success, must have certain objectives. We must know what we are doing and where we are going. The objectives in the Forward With Christ program are loud and clear. The first objective is to tell the story of the U.E.L.C. Many, many, far too many of our members are ignorant of much of the work that is being accomplished in our synod. It is therefore urgent that everyone should know and be familiar with the work of the synod.

The second objective is to tell the story in every home and in every parish. It is our desire to confront every member with the story and the needs of our church and only then, can the individual give his answer. We realize that we can speak for no one. Each must, of necessity, answer for himself. This is the democratic way—it is the Christian way. We would not deny the blessing of giving witness to anyone.

The third objective is to give the layman an opportunity to tell the story. It is obvious that our pastors cannot tell

the story alone. We believe in the priesthood of all believers because God has said, "You are an elect race, a royal priesthood." This gives us free access to God. It gives us responsibility in the sight of God, and every Christian becomes an ambassador in behalf of God. We believe that we are His witnesses. Therefore, we must identify ourselves with Christ in the work of the church and let people know what God has done for us. Therefore, as laymen, we want to tell the story to other laymen.

The fourth objective is to use basic, Biblical principles of stewardship. We have life because God created it. We have a fruitful world because of the divine Creator. We hold all of life and all that surrounds us in trust as stewards of God. We will one day be called upon to give an accounting of our stewardship of that which has been entrusted to us. Yes, we are God's stewards, and we must continue to grow as good stewards as God continues to bless us. It has been said that "stewardship" will not have as its chief end the judgment of a man's personal trust in Christ as his Saviour." We cannot judge whether a man is a Christian or not by how much or how little he gives of his time, money or talents. However, while stewardship may not judge a man's faith in Christ, it will most certainly reveal the degree of his Christian maturity, and how he measures up as a child of God, as a servant of Jesus Christ, as a member of the Kingdom of God.

Remembering how God has blessed each of you—it becomes your responsibility to express your love for God by the way you use your material possessions, time and talents. You can demonstrate how mature your Christian life is by your own personal stewardship.

The final objective is to pray God that we may meet our responsibilities and take advantage of our opportunities. We will ask God to lay these missions upon our hearts in such a way that the Holy Spirit will prompt each of us to pray daily for this program. We will ask God to stir up the people of our church to a new vision of our task. We will ask that He inspire us to a new sense of personal responsibility as witnesses of His grace and mercy. And we pray that He will loosen up our hearts for these missions.

You will note that nothing has been said about budgets, quotas, shares, etc. Nothing is said because this does not enter into this program. This is what makes the program so new, so different. This program is a "venture in faith," in that we will simply point out the need to our people. What portion of this need will you assume? The answer to this, dear Christian friend, is your responsibility—a big share, a small share—or no share at all. The answer must be yours alone. You should give according to your measure of faith and your desire to witness. Should I ask, "Do you love God?" To ask such a question of a member of a Christian Church would seem to be utterly ridiculous, wouldn't it? I suppose we all presume that every member of our church loves God. So I ask you in all sincerity, "Do you love God?" Will you demonstrate it by giving of your money, time and talents in support of this tremendous program? The most important part of this program, as I see it, is giving of time and talents in helping to tell the story. Imagine the impact we would make if every member of Pella were actively working at practicing good stewardship. Then there would be no doubt of the success of the Forward With Christ program.

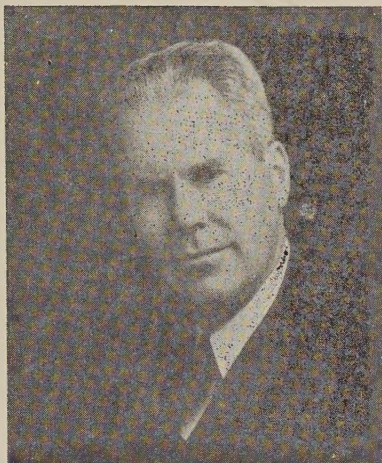
If our program is to be a success at Pella, we must enlist at least one-fourth of the confirmed membership to work. This means that God will be calling between 50-75 working Christians of Pella to give demonstration of their faith and

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Sixth in Series of
Lenten Meditations

The Sixth Word From the Cross

By Dr. E. C. Cooper



First I should like to view this word, "It is finished" as giving something of a human touch to Jesus' own experience of the Passion. Can any human mind even begin to conceive the measure of relief that must have been contained in this word for Jesus Himself! No rest, no human respite since early afternoon of Thursday

when He left Bethany for Jerusalem, there to share the Passover meal with His disciples and to dismiss His betrayer, then the long evening during which He poured out His heart in discourses of incalculable worth as recorded in the Gospel of John, sometime before midnight the trip down across the brook Kedron and up the slope of Olivet to the Garden of Gethsemane for the agonizing experience of searching again and for the last time the depths of His Father's will, waiting the arrival of the Judas' band and His open surrender to them, the trek back to Jerusalem bound in the hands of ruffians, the indignities heaped upon Him in the courts of Annas and Caiaphas and Pilate and Herod and Pilate again, the scourging, the smiting, the mockery, the thorns, the sheer exhaustion on the way to Golgotha, stumbling under the weight of His own cross, the nails, and the torture of the long hours upon the cross as He hung there—all this with the sensitivity to pain that we ourselves experience (Heb. 2:10,18): Can any one doubt that, in such a setting, this word expresses Jesus' own

sense of relief from suffering and the satisfaction having completed to the full the Father's will!

Secondly I should like to see if we can find in word, "It is finished," any indication of its having been spoken in the direction of His Mother and the 'Beloved disciple' into whose care He had committed her. Jesus had already addressed one word to them: "Woman, hold thy son; Behold thy mother" and we are told "from that hour the disciple took her to his own home." This had been spoken early in the period that Jesus was upon the cross. When John had taken the mother of Jesus to his own home, he no doubt returned immediately to the scene of the crucifixion to be with Jesus to the end. This would have been, of course, in keeping with the wishes of Mary, but with this whispered request, 'let me know as soon as it is over'. John was during the long period of darkness. Now it had been dispated. Still John waited. Finally Jesus said: "It is finished." John, conscious of Mary's waiting and word she longed for, must have started in haste to her. As he ran, with the word "It is finished" ringing in his ears, he thought within himself: "That's it!" That was the way I will tell her: He said, 'It is finished.' And that must have come to both of them at the same time, for Mary put it into words: "He knew the pain that was in my heart as I waited, and it was so like Him to send this word." (Could this period of waiting have been the fulfillment of the Prophecy of Simeon. "A sword shall pierce through thine own soul also"—Luke 2:35).

Beyond this, let us see now if we can find any indication on the part of Jesus that this word, "It is finished" is meant in a special way for 'the beloved disciple'. It is natural for Jesus to commit the care of His mother to John. Aside from his being recognized by the other

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AND MORNING BREAKS!

By Second-Lieutenant Robert Thomson

*The soldiers keep their vigil at the tomb
Wherein the Christ was laid, in linen white.
The women, who have sorrowed through the night,
Move sadly through the murky, predawn gloom.
The stone is moved! The angel lifts his head:
"The Lord is risen—risen as he said."
And morning breaks!*

*The soldiers keep their vigil through the night
On battlegrounds, where foe meets foe in strife.
A mother weeps; for war has snapped the life
Of her one son—her joy, her heart's delight.
She takes the Book and reads with tear-stained eyes:
"Why weepest thou? . . . The dead in Christ shall rise!"
And morning breaks!
—The War Cry.*

CHURCH NEWS FROM HERE AND THERE

Pike Deplores 'Noisy Religiosity' in Washington

Washington, D. C.—An attack on "religious hypocrisy on the public level" in Washington was made here by James A. Pike of the Cathedral of St. John the Divine, New York. He said in a Lenten sermon at the church of the Epiphany that the United States is guilty of "hypocrisy" in its official protestations of religion which does not practice the creed it preaches.

"When we put 'In God We Trust' on our postage stamps, open up a meditation room in the United States Capitol and make constant reference to spiritual values, and then fail to live up to our words with our deeds we give an impression of hypocrisy to the rest of the world," he said.

James Pike sharply criticized the State Department for opposing in the United Nations recently a proposal to continue the commission investigating apartheid (segregation) policies in South Africa.

While the Voice of America was telling the world how religious we are, the dean asserted, "the front page of every newspaper in Africa and Asia was telling the truth about the Christian actions on the part of the United States will speak louder than our words, he concluded.

Evangelical Lutherans Plan New Congregations

Minneapolis, Minn.—Forty-seven new congregations—not 27, as it had been announced earlier—will be established by the Evangelical Lutheran Church in 1955.

The Church expects to invest \$100,000 this year in the new congregations—largest amount it has ever spent for this purpose in one year, according to Dr. Philip S. Dybvig, director of ELC home missions.

While most of the new missions will be established with the aid of ELC mission loan funds, a number will be sponsored by existing congregations.

The new congregations will be started in 16 states, three provinces of Canada and Alaska. Three of the states—Florida, Nevada and New Mexico—will be entered for the first time.

And R Women to Stress Christian Marriage

Cleveland—The board of directors of the Women's Guild of the Evangelical and Reformed Church, in session here, decided to give increased emphasis in the coming year to the

duties and obligations of Christian marriage.

The women, representing the 350,000 members of the guild, also decided to:

Encourage their members to seek new sources of spiritual life through private and family devotions.

Provide homes for more foreign students who come to this country for advanced training.

Impress members with the duties and obligations of Christian citizenship on all levels.

Take a renewed interest in various relief programs, such as share-the-surplus, which helps to feed the hungry millions in less fortunate lands.

Christians Gain in Japanese Parliament

Tokyo—Fifteen Christians hold seats in the new lower House of the Japanese Diet (Parliament), two more than in the previous House.

Since there are 467 members the Christian representation is 3.2 per cent. Christians form 0.5 per cent of the total population.

Ten of the newly-elected Christian members belong to the United Church of Christ in Japan (Kyodan). The other five are former Premier Tetsu Katayama, a Presbyterian; Dr. Jinkichi Shirama, a Roman Catholic; President Shigeyoshi Matsumae of Tokai University, an Evangelical Lutheran; Kozo Inomata, an Anglican; and former Speaker of the House Komakichi Matsuoka, a Baptist.

The ten Kyodan members are: Kei Hoashi, Satoko Togano, Shutaro Matsuura, Jiro Hoshijima, Yoshio Suzuki, Genjiro Sugiyama, Jotaro Kawakami, Tomomatsu Hasegawa, Toshihisa Yamamoto, and Tokutaro Kitamura.

Dr. Michio Kozaki, former moderator of the Kyodan and chairman of the National Christian Council, said he was "delighted" over the return to Parliament of Christian representatives such as Mr. Kitamura and Mr. Matsuoka who were defeated in the 1953 election.

Dr. Toyohiki Kagawa, noted Japanese Protestant evangelist, also expressed pleasure over the election results.

Henrik Kauffmann Fund Announced

The establishment of a \$200,000 fund, named in honor of Danish Ambassador Henrik Kauffmann, was announced at a reception in his honor held on Monday afternoon, February 28, at the American-Scandinavian Foundation in New York.

Hans Christian Sonne, Chairman of the Fund Committee, presented a

scroll setting forth the purpose of the fund which will be administered by the American-Scandinavian Foundation. Mr. Sonne said that the Fund's purpose is to promote cultural relations between the United States and Denmark primarily through the exchange of fellows, students and trainees. The Foundation is presently responsible for the exchange of approximately 500 persons a year between the United States and the Scandinavian area. Mr. Lithgow Osborne, President of the A.S.F., announced that two fellowships will be awarded for the next academic year—one to a Dane, the other to an American. Although special consideration would be given to Danes associated with the Resistance Movement during the Nazi occupation of Denmark, and to Americans from the once Danish Virgin Islands, he stressed that academic standing and character would be of primary importance in awarding the fellowships.

The Trust Fund was brought into being by Mr. Sonne and several other notable Americans of Danish descent, including Mr. Emil H. Hagstrom of Oakland, Calif.; Mr. Erik J. Lindhart of Des Moines, Iowa, and Mr. Aage Qvistgaard-Petersen of New Orleans, La.

In expressing his appreciation, Ambassador Kauffmann said, "The purpose of the Fund and indeed of the American-Scandinavian Foundation's entire cultural exchange program are very close to my heart. I feel that this kind of direct exchange of young people is of inestimable value in cementing understanding and lasting friendship between our peoples. I deeply appreciate the honor of having the Fund named for me and I hope its establishment will encourage other friends of Scandinavia to assist the Foundation in furthering its work."

"Martin Luther" Scores Hit in Asia and Europe

New York—The "Martin Luther" film is being shown with huge success in a number of European and Asiatic countries including Austria, India, Finland, Norway, the United Kingdom and Holland, according to Robert E. A. Lee, executive secretary of Lutheran Church Productions.

Plans are near completion, he added, for release of the film to theaters in countries like Ceylon and Burma.

In Austria, the motion picture's premiere was arranged in conjunction with the meeting of the Lutheran World Federation's executive committee in Vienna, Mr. Lee reported.

The premiere at the Apollo theater in Vienna, was immediately followed by engagements at a second Vienna theater and in theaters in other cities of Austria.

The Vienna premiere was widely publicized because of the participation of government and church leaders, in it, as well as through a well-launched publicity campaign preceding it. Mr. Lee said.

According to reports received here, "a gigantic picture of Luther decorated the billboard on the newly rebuilt Vienna Opera House," to call attention to the motion picture, and the film was the topic of a radio debate between a Protestant and a Roman Catholic representative.

In India, the "Martin Luther" premiere at the Elite Cinema in Calcutta, immediately followed by engagements elsewhere, was sponsored by the YMCA, the YWCA, Protestant congregations, colleges, and high schools. Cooperation was gained from the Metropolitan of India, Mr. Lee reported, 20th Century Fox, responsible for the distribution of the film, has made plans for its release throughout India, Ceylon and Burma, he added.

Reports from Helsinki indicate that, following a premiere there late in January, the film has scored great success throughout Lutheran Finland. The Finnish distributor has ordered additional prints to meet the demands for the film, Mr. Lee said.

The Finnish press has given the film extraordinary coverage and the largest film magazine in Finland has chosen Niall MacGinnis, the title-role actor of the film, as "Star of the Month," Mr. Lee reported.

In Norway, the film continues to score success in new openings as well as repeat engagements, with new play dates running through September 1955, he added.

While the premiere in London, England, is still in the future, the film has had "particularly strong engagements" in Scotland, Liverpool, and Northern Ireland.

Following a seven-week engagement in Glasgow, the film was booked for two weeks in Edinburgh. In Belfast, Northern Ireland, the film was seen by 20,000 patrons during its first week, then attracted 31,000 during the second and 36,000 during the third week, which was "one of the most remarkable engagements in the film's history," according to Mr. Lee.

A LAYMAN ON THE FORWARD WITH CHRIST APPEAL

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their love of God by actively supporting this great Forward with Christ program. Your gift should be a sacrificial one. His portion should be a measure of our love for Him. Our giving should prove the sincerity of our love. "He who sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:6-8)

In order to accomplish this glorious goal, our people and

THE RELIGIOUS BANDWAGON

By Rosetta Case Bent

The author of this article is a member of our Church at North Hollywood, California. Adolph Kloth, Pastor

In a recent survey of Hit Parade titles by an unknown unauthoritative music critic (me!) it was found that there was quite a preponderance of "religious-type" songs. "I Believe," "Via con Dies," "Crying in the Chapel," "Whither Thou Goest," even, blasphemously enough, "So This Is the Kingdom of Heaven!" Why? I asked myself. I'm glad I asked me that. This is the inconclusive answer I came up with.

Song writers (the commercial breed) keep their fingers on the fluttering pulse of public opinion and national trends, always calculating if the people are "ready" for this or that. For this reason songs run in cycles, the "experts" working on the theory that if the public likes one song on a certain subject, they'll automatically lap up a few hundred more in the same vein. One year it will be South American—we'll wake in the morning and go to sleep at night with the little-go-a-long-way sound of maracas rattling in our hapless ears. The next year it may be waltzes so cloying they fairly set our teeth on edge. And so it goes.

At this particular moment in our national history we are in a period of "religious revival" the true quality of which only time will tell. That much for the quality (for only God looks at the heart). As for quantity, that's easy. Everyone knows that the church rosters are swelling all across the nation. This represents the current thinking of lots of people and lots of people can mean lots of money if you have a product that ties in with it. The smart boys in the music publishing houses know this. So we're going to church in droves. We're going to A L L churches—Protestant, Catholic, Jewish, Synagogue, Hindu Temple, Science-of-this-or-that, and the "Self's." The smart boys know this, too. Since all of us have something jingling in our jeans, it would be too bad to pass up any one faction. So they concocted

a formula to please us all. Our so would be religious in FLAVOR, Vessing to no specific god, thereby fending no one.

What is the result? "Every time hear a new born baby cry, or touch leaf, or see the sky, then I know I BELIEVE." Believe what? asks cynic. Everyone fashions this va generality to suit his own liking. see?

In order to grind out these l dities in sufficient numbers they h pressed into service writers with many cases) so little background the work that at times the results ludicrous. Case in point: "Whi Thou Goest." I can't help but st at the throaty passion with which tain vocalists sing this one. The p being, wouldn't some of their ar cool perceptibly if they realized "in the original" those words h lighted a love story, alright, but spiritual love of a young woman her mother-in-law!

Also, it is interesting to note tha another one, our hero considers h self a candidate for immortality if his date will let him press her fing "He that believeth and is bapt shall be saved."

On this subject, our research led to consult a real authority, Bar Allen. He is a nationally famous anist, composer and all-round music He is also a true front line Chris soldier who knows what it is all ab He said "If I couldn't write a s with Jesus Christ in it, I'd just as write "The Milkshake Mambo!" illustrate this we urgently sug your inspection of his "I Found Friend," recently recorded by Jo S ford.

In conclusion, don't be misled spiritual-sounding titles. Hear the words before you put your st of approval on it. Finally, be of cheer—"Crying in the Chapel" never replace "Beautiful Savior"

their pastor must venture out of the safety zone of d the ordinary, and enter into the sacred realm of sacrific giving. We must dig down deeply for Christ if we are reach out extensively for Him. We must sense the urg of the hour.

As Parish Director of Pella Lutheran church in the ward with Christ progam, I call upon every Christian m ber to pray fervently that we may meet success in our sion, and to stand ready to march Forward with Christ that May 15th will truly be a Victory day for Christ, Pella, and for our Synod. Can God count on you?

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

PAN MISSIONARIES CONVENTION

We often hear Christians who attend a Bible Camp, or a week-end retreat speak about a "mountain-top experience." Seldom do we hear of pilgrimages to an annual business convention speak in such a tone. But the annual convention of the Japan Lutheran Missionaries Association in Japan was such a mountain-top experience.

Not only because the convention was in the mountains in the heart of southern Island of Kyushu did we have such an experience but because we came together about our common Father and Saviour and received much from Him did we all return with such an impression. From January 14 through 19 we were assembled not to discuss plans for the new year but to receive from each other some of the inspiration from our various fields of labor.

Pastor David Vikner of the August Lutheran Church kept our minds fixed upon our call as Christian missionaries to Japan. His "down to earth" messages kept our business sessions from becoming only deliberations on material things. An inspirational Bible study on "Prayer" by our Dr. Winther together with devotional messages from one of the regular ULCA missionaries, Dr. Stire, were highlights of the conference.

Sections of officers saw Pastor Harold Deal become the new President taking the place of Pastor Howard Lorf who leaves for America on furlough. Pastor Deal just returned on furlough. Pastor Alexander Meyer was elected vice president, Norman King remained as secretary, and Mr. James Scherer and Miss Marie Miller were selected to round out the executive committee. The convention was happy to welcome into our group four couples and single men (all ULCA) who have served in Japan to swell our ranks in September.

This was the first year that an annual mission meeting was extended to include more spiritual and devotional programs. It was a success. It was a triumph of the deeds of Christ who took his disciples away to be together and pray.

But we did not feel alone. We were all aware of the constant prayers of interest of you people back home who are your representatives for us in Japan ask that you will continue in your support, interest, and prayers. We want you to share also the joy of serving Him in a foreign field.

DEFEATED PROJECTS?

Is our giving prompted by sentiment or by understanding love for the world-wide task God has given us?

By Arnfeld C. Morck

Because missionaries are imperfect human individuals, most Mission Boards have found it advisable to set up some sort of principles to regulate the raising of funds for mission purposes (I do not mean to imply that fund-raising is the main purpose of a missionary furlough). It is unethical for a missionary to solicit funds (in letters, in the church papers or when speaking in our congregations) for any particular "pet" project in connection with his work on the field. In our Colombia Mission all special projects are to be approved by the field Executive Committee and then by the Mission Board. This is as it should be. But would it not be better if these needs were included in an adequate budget met systematically by the regular tithes and offerings of members of the supporting church body or bodies?

Because these church members are just as human as the missionaries and sometimes respond more readily to the appeal of a "special project" than to the need of giving regularly to the general fund, we have perhaps come to depend too much on this "project" psychology. Due to this and to other factors, the general fund for Colombia has been "in the red" most of the time. Therefore, our field conference has tried each year to trim down the current budget to a bare minimum, hoping that the necessary items could be covered by the "special project" appeal. We resemble somewhat the tall man who, when he couldn't keep his feet warm in bed, is said to have cut a foot off the top end of his blanket and sewed it on the bottom end.

Let me give an example of what happens at times. Last year a request came to our field through the official channels of the UELC Board of Foreign Missions for a list of special projects. This list was approved by the field conference at its September meeting and subsequently by the ELC and UELC Boards of Foreign Missions. Among other items in this list were some of vital importance amounting to a total of \$3,100.00 which was not included in the regular annual field budget because we hoped it would soon be raised in response to the special project appeal.

Now, according to mission etiquette within the UELC, a missionary on speaking assignments in our congregations is not to mention these much-needed items (for fear that the general budget may not be met) even though they have official Board approval. He may mention them only when some individual or group asks for a "special project." So there they stand, forlorn, as lonely, timid maidens, because no one asks for their hand. And consequently important work is held up on the field.

The missionary is rightly to portray to the home church a true picture of the work on his field, be it dark or light, to stress the urgency of world missions in general. For we are one church of Jesus Christ with an urgent, world-wide commission of love to fulfill. Therefore, I gladly endorse the recent action of the UELC Board of Foreign Missions to recommend that offerings given when our missionaries speak in the congregations of our synod should be placed in the general fund for world missions rather than to the particular mission represented by the respective missionaries. This may tend to lift our eyes farther afield and increase our love for the Lord's work on all of its frontiers.

By what has been said above about "special projects," there is no attempt to discourage them in the sense that individuals or congregations take it upon themselves to sponsor a missionary, a national pastor or teacher, a scholarship for a theological student, the printing of a book, etc., as part of the budget ordinarily met by the church at large.

I am merely concerned about the fate of these officially approved "special projects" which seem doomed to unknown solitary confinement unless someone asks about that which he does not know.

RESOLUTION PERTAINING TO OFFERINGS FOR FOREIGN MISSIONS

At the meeting of the Board of Foreign Missions in February the following recommendation, presented by the executive committee of the Board was adopted: THAT ORDINARILY, OFFERINGS RECEIVED, WHEN OUR MISSIONARIES SPEAK IN CONGREGATIONS OF OUR SYNOD, SHALL BE GIVEN TO THE GENERAL FOREIGN MISSIONS FUND, AND ALLOCATED TO THE MISSIONS ACCORDING TO BUDGETARY NEEDS.

LOOK TO JESUS

By Edwin W. Petrusson

While we were yet helpless, at the right time Christ died for the ungodly.

Why one will hardly die for a righteous man—though perhaps for a good man one will dare even to die.

But God shows His love for us in that while we were yet sinners Christ died for us.

Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God.

For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

—ROMANS 5:6-11

GO WHERE YOU WILL among any group of Christians as they worship and you will hear the ancient confession: "I believe in Jesus Christ... Who... suffered under Pontius Pilate, was crucified, dead, and buried..."

Has the frequent repetition of these words dimmed our appreciation of what all this meant to Him and to us? Can it be that our easy familiarity with the Gospel story has dulled our sense of realization of that which was done to Him? Only a few days before, Jesus prayed to the Father that this cup might be taken away. So earnestly, so fervently did He pray that the sweat, as great drops of blood, fell from His brow.

Christ's crucifixion was no tea party to which He went merrily. Never will we know what Calvary—in all its stark horror, bitterness, loneliness, suffering and agony—meant to Jesus. But there is no doubt what Calvary should mean to us. It is important we be clear about that.

The story is told of an officer who vowed in the presence of the men of his command that the entire population of a certain town, which had held out against a long siege, would be put to death after the defenses of the city were breached. Soon after that the defenses were broken. The soldiers methodically sought to carry out the officer's vow. Civilians ran in all directions seeking shelter. One, from his place of hiding, saw a number of soldiers break into a house, the inmates of which were mercilessly put to death. But when leaving the place, one of them dipped a cloth into a pool of blood and splashed it on the door as a sign to any who might follow of what had taken place inside.

Quickly the fugitive, who had witnessed the scene, ran to a large building. Here many of his fellow citizens were hiding. Breathlessly he told them what he had seen. No need to tell them what to do. They caught a household pet that happened to be at hand, killed and smeared its blood on the door. No sooner had they closed the door when a number of soldiers rushed through the street, entered the houses and killed all whom they found. But when they came to the house of the blood-

stained door, they hesitated a moment. Then they went on. Their comrades, so they thought, had already entered and brought all within to the sword. While hundreds were put to death all around them, those fortunate enough to be behind the blood-marked door were saved.

The application of the story is apparent. This is a feeble illustration of the life-giving Word of God in the experience of Israelites in the latter days of their captivity in Egypt, "when I see the blood, I will pass over you" Exodus 12:13. This was further marvelously fulfilled in Christ our Passover, "in whom we have redemption, the forgiveness of sins" Col. 1:14.

What then does Calvary mean to us? **There Christ shed His blood.** To the moment when our wonderful Savior gave the last drop of His precious blood, He offered to God a perfect, unblemished life.

For us He lived; for us He died. His perfect life was the prelude to the completed salvation He wrought for us **through the giving of His blood** (life). Without it, God testifies, there could be no forgiveness. "Without shedding of blood there is no forgiveness of sins" Hebrews 9:22. "Ransomed... with the precious blood of Christ" 1 Pet. 1:18,19.

It alone cleanses from sin. "The blood of Jesus Son cleanses us from all sin" 1 John 1:7.

It justifies the believer. "Now are we justified by His blood, much more shall we be saved by him from the wrath of God" Rom. 5:9.

There is peace with God only through the shed blood of Christ. "...making peace by the blood of His cross" Col. 1:20.

It brings the believer nigh to God. "But now in Christ Jesus you who were once far off have been brought near in the blood of Christ" Eph. 2:13.

What then does Calvary mean to us? From the Cross comes the mandate of our Lord: "**Look to me!**" Whenever our need or burden or temptation or sorrow, we may look to the Cross and say, "There hung all my sins and all God's wrath against me. There hung the death and all his power. There hung the grave and everlasting death. Jesus hung them all upon the Cross and thereby destroyed their power over me."

The measure of all Christ did for us is the measure of His unfathomable love for us. It is at the foot of the Cross we understand that we may often suffer for our own sins yet never atone for them. Here we are to learn how light are our sorrows when compared to His. Here we see that He loves us, cares, understands and is concerned. No one knows, no one cares like Jesus. He alone wept and suffered for us; He shed His blood for us. Then **look to "Him** who loves us and has freed us from our sins by His blood" Rev. 1:5.

Bow then before your Redeemer in humble repentance. No longer can we hide our sins. He will not allow us to hide our transgressions but blot them out through the blood forever. **Look to Jesus!** Seek His forgiveness. Atonement. He will deliver from unbelief and fear. Through the assurance of forgiveness He gives us His peace.

INTERSYNODICAL SEMINAR ON CONFIRMATION INSTRUCTION

By S. S. Kaldahl

During the last five years the Intersynodical Committee of the Lutheran Boards of Parish Education has worked with and studied the problem of confirmation instruction. Various papers and studies were prepared and presented to the annual meeting of the Intersynodical Committee. The next step was a survey on confirmation instruction and confirmation as carried on in the various Lutheran synods. The paper presenting the results of this survey was read and discussed at the minis-
trium of our convention last June in Audubon.

Since the results of this survey raised many pertinent questions pertaining to confirmation instruction, it was decided that the Intersynodical Committee was to sponsor a seminar on Confirmation Instruction and Confirmation. The result was such a seminar held Aug. 24-27, 1954, at the De Kovan Foundation at Racine, Wisconsin.

Each of the cooperating synods was represented by representatives in proportion to its size. Our synod was represented by three members. The result was a working group of some forty men consisting of executive directors of parish education, board and staff members, primary professors, and parish pastors,—all were men with much experience and insight into, and deeply interested in parish education. It can be truthfully said that they came together with a determination to study and evaluate the problems and purposes of confirmation instruction as we have it in our Lutheran church.

In order that the seminar might be as profitable as possible a number of men were asked to prepare papers assigned subjects to serve as guides and studies for the seminar. These papers presented the following studies:—Confirmation Instruction in Historical Perspective, The Aims of Confirmation Instruction, The Content of the Confirmation Course, Pedagogical Principles and Methods in the Catechetical Class, Types of Activities and Procedures Suitable for Confirmation Instruction, Integrating Instruction and Confirmation into the Total Education Program of the Parish, Evaluating Work in Confirmation Instruction, and Enlisting and Developing Parental Support and Cooperation During Confirmation Instruction.

First the entire group heard these papers with time for questioning and discussion. Following these thorough and often critical discussions each paper was turned over to a sub-committee for further study and the writing of a brief report or findings. Later each sub-committee presented its report to the general group, which again discussed and criticized it, and offered suggestions for deletions or additions. Then the sub-committee again met to include such recommendations in the final presentation of its report and findings on the subject assigned for study. (These reports or findings are now being

made available to each synod to be used as it may be able and desire.)

Since the time of confirmation is fast approaching in our churches, it would be very proper at this time, and we hope also profitable, that some of the findings of the second paper of this seminar, "Aims of Confirmation Instruction," be shared with the readers of our church.

"Confirmation is a rite established by the Church which comes at the conclusion of a special period of instruction. In it, after preceding examination, the confirmed publicly profess the Christian faith in which he was baptized and as a maturing Christian promises to remain faithful in the profession of this faith and the practice of the Christian life as a member of the church. The assembled congregation prays for the continuing gifts of the Holy Spirit upon him."

"Some prefer to classify the goals of confirmation according to knowledge, attitudes, and conduct. However, since all three are so closely interwoven, we prefer not to follow this procedure. The aims are, therefore, so stated as to presuppose that the total person is involved."

"We recognize that confirmation is a part of the total Christian instruction and that, therefore, the aims will not differ essentially from those to be achieved by the total program. However, confirmation instruction does differ from other Christian instruction in that it is an intensification and focalization of all previous instruction and prepares the confirmed for participation in the Lord's Supper and all privileges and responsibilities of communicant membership. It also takes into account the varying background of the catechumen and seeks to insure that each one receives at least a minimum knowledge of the way of salvation. At the same time, for the large majority, the aims may be expected to be achieved to a greater degree than heretofore in accordance with increased maturity."

"In general, confirmation instruction aims to train and nurture the individual for his own personal life of faith and to prepare him for more active participation in the full life and work of the mature congregation."

"More specifically, this involves the following aims:—Personal Commitment to Christ, Understanding of the Chief Doctrines of the Christian Faith, Desire and Ability to Use the Bible with Skill and Profit, Understanding of the Nature and Purpose of the Church, an active Participation in the Life and Work of the Church, and finally A Greater Measure of Fulfillment of the Law of Love in Daily Life in the Relation to the Fellowmen in the Home, the Community, the State, and the World."

(Continued on page 13)

THE LUTHER LEAGUE

Homer Larsen, Editor

ARE BACCALAUREATE SERVICES NECESSARY?

By O. G. Malmin

Editor of the Lutheran Herald

The editor has a suspicion that he may be poking a tentative finger into a very active hornets' nest by raising a question about so-called Baccalaureate services—those religious adornments which are as much a part of the American graduation scene as are the platitudes of the average Commencement address. We therefore hasten to call attention to the question mark in the title. A question is asked, not a statement made.

Each year brings a variety of stories about "Baccalaureate trouble." It is usually communities which are of mixed Protestant and Roman Catholic population which experience difficulties. If to these Christian groups is added a sizable Jewish minority, the situation becomes still more interesting. And if the community includes even one or two militant atheists, then all the components of a first-rate community scrap are present.

1955 thus far differs from preceding years in that the first Baccalaureate story has arrived ahead of the first robin. It is dated February 2, several months earlier, one would think, than the most optimistic senior would dare to conclude that he (or she) is sure to graduate. Gist of the story is that the Board of Regents of the University of Hawaii, evidently fed up with Baccalaureate troubles, has executed a buck-passing maneuver of noble proportions. From now on, say they, it is up to the graduating class to decide where the Baccalaureate service is to be held. We foresee some interesting news stories growing out of that situation!

Which raises the question: Are Baccalaureate services a necessary part of the graduation exercises of a tax-supported school? We, in America, pride ourselves on keep-

ing the wall of separation of Church and State intact. Sectarian teaching of religion in our schools is forbidden. Even the distribution of Bibles among public school pupils by the Gideons has run into trouble time and again. A school which includes on a plane of perfect equality Protestants, Roman Catholics, Jews, and non-church-goers simply cannot cater to the religious convictions (or lack of convictions) of any group it serves.

Comes Commencement time, however, and we forget all about that. There must be a Baccalaureate service by all means. The Where and the How differ in different communities. Sometimes it is a non-denominational, civic service held in some auditorium, various clergymen taking part. Sometimes it is a straight union service held in some church. Sometimes the pastor of the host church is in complete charge. Sometimes a rule of strict rotation is followed: a Lutheran Church this year, Adventist last year, Roman Catholic next year. Sometimes the class decides, and so the ministers of the community find themselves participants in a sort of popularity contest. And sometimes one church gets a monopoly.

We soberly ask, might it not be better to discontinue general Baccalaureate services in favor of special recognition in the individual churches of their graduates? Our reasons for making that suggestion are, we believe, quite legitimate.

The history of Baccalaureate troubles would make quite a volume. If the class includes many Roman Catholics, a Protestant service discriminates against them, since few priests can or will permit the young people of their parishes to attend non-Roman services. In not a

few places, Lutherans feel somewhat less than enthusiastic about union services. This is not the place to raise the cry of "bigotry," "intolerance," or "narrowness." The point is simply that, in relation to public school, the young person, neither Roman Catholic, nor Lutheran, nor Methodist, nor Jew, is simply a citizen of the community attending and graduating from school maintained by the taxes paid by all the citizens. Religious preferences do not apply.

That is the negative side. The positive side, as we see it, is this. The congregation a young person belongs to is deeply interested that person's progress and welfare. Graduation time for a young person is a time of rejoicing for the congregation. It has always seemed to us that there should be a sort of Baccalaureate service in every congregation in the community, not as a part of the Commencement exercises, but as a recognition of the attainment of its young people who graduate.

This becomes all the more intriguing in view of the fact that more and more of our congregations have well-developed high school Bible departments from which pupils graduate at the same time they finish high school. What could be more fitting than to choose Sunday near Commencement Day for a special service honoring those who are graduating from high school, and at the same time include the graduation from the high school Bible department!

We realize that many will disagree with us on the question whether Baccalaureate should be discontinued. We are not trying to start an argument. But why give the matter some serious thought?

WHAT WILL YOU DO WITH JESUS?

By Pastor Sidney Jorgensen

Late one night a young man passed the campus of the university where he was a student. He was deep in thought. Although alone, he seemed to be surrounded by his fellow students, just as he had been in the meeting hall from which he had come. His mind was strangely troubled by a simple question asked by the speaker of the evening. The speaker at the campus religious meeting had repeated, simply and directly, "What will you do with Jesus?"

The young student was Aaron Burr. The claims of Christ were new to him, for he was a grandson of Jonathan Edwards, one of America's greatest preachers. But in a special way Aaron Burr was meeting Christ that night on the Princeton University campus. "What will you do with Jesus?" What, indeed? This is the question that comes to every young man and woman and Aaron Burr answered in a common fashion. He rejected Christ.

According to history, Aaron Burr is qualified in every way to be a hero. He had good family and education, he was brilliant in intellect, capable in his practice of law, courageous before the enemy when he served under Benedict Arnold. He was a member of the United States Senate at 35 and in the election of 1800 narrowly missed becoming the president of the United States. But his chief claim to fame is that he was the man who killed Alexander Hamilton! And the answer he gave to that question on the Princeton campus was to affect his unhappy life through trial, treason, exile and poverty.

What will you do with Jesus? Perhaps Aaron Burr felt, like many

others, that there was plenty of time to face a serious question like that. "Once to every man and nation comes the moment to decide"—and Burr could not put off his moment of decision. "He who is not for me is against me." It is a popular fallacy that we can avoid this question of what we will do with Christ and the church. It is simply not true. People of all lands and ages have faced the same question. Their decision affected their entire lives and not theirs alone—for whole nations and generations have been affected by the decision of a single individual.

Rich young ruler, what will you do with Jesus? "He went away sorrowful, for he had great possessions." And he counted these possessions as greater than Christ himself.

Judas, what will you do with Jesus? Betrayed for 30 pieces of silver.

Pilate, and Felix and King Agrippa, what will you do with Jesus? Each of these found the tides of time inexorable, and lost their golden opportunity to be found "on the Lord's side."

But Peter and Andrew, what will you do with Jesus? Matthew tells us they "straightway left their nets, and followed him." Zacchaeus "received him joyfully." Paul, the Philippian jailer, Stephen, and many others, found acceptance of Christ an open door to a life of fulfillment.

And not these alone. David Livingstone faced this question and replied, "I will take Christ to darkest Africa." Jenny Lind, the "Swedish Nightingale" was at the height of her fame when this question came to her. She did not hesitate to give

Christ pre-eminence in her life. The list is long of young people who likewise have not hesitated to say—"What will I do with Jesus? I will accept Him as my Saviour, acknowledge Him as my Lord, and serve Him all my days, wherever He might lead me."

Many who read this will soon be standing before the members of your congregation and your pastor for the solemn service of confirmation. Your faithful pastor has carefully instructed you in the Scriptures. Your parents have encouraged you to make the most of your confirmation study. Much has been done for you. The Lord has been watching over you, and now the question comes squarely to you, "What will you do with Jesus?"

This all-important question must be answered before you can confess your faith on Confirmation Day. If you have not answered in the affirmative, your answers to your pastor's questions will be only hollow mockery—yes, blasphemy.

What will you do with Jesus? Say, "Yes, Lord, I want you to be my Saviour." We have learned that we "cannot by our own reason or strength believe in Jesus Christ or come to Him." Yet, the strange and wonderful truth is that the moment we say "Yes" to Jesus, that moment the Holy Spirit is there to give us light and faith in the Saviour.

Having accepted Jesus as my Saviour, Confirmation Day is a glorious experience. I confess my faith in the Triune God and promise by His grace to be faithful to Him forever. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

BY THE FIRESIDE

THE CHRISTIAN HOME

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their
prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is
heard,
And praise is wont to rise;
Where parents love the sacred Word,
And live but for the skies.

Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign.

—Anon.

HE THAT LOSETH HIS LIFE

There were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. But when I looked in the encyclopedia to see what the other son had done, I found these words, "The brother of Hudson Taylor."—Baptist Bulletin Service.

MISSION OR OMISSION BAND

Horace Bushnell made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that it is "every man for himself" in this world.

Those who believe that Jesus Christ made a mistake when he said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe the gospel is **not** the power of God and cannot save the heathen.

Those who regret that missionaries ever came to our ancestors with the good news of salvation.

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not for me."

Do you belong to the Mission or the Omission Band? —Gospel Herald.

MISTAKEN IDENTITY

The Browns' marriage almost went on the rocks due to the irritating presence of Uncle Charlie in their home. For ten long years he was with them, constantly nagging, finding fault, and being the first one at the table. Finally, he died. Driving home from the cemetery, Brown said to his wife, "Darling, I have a confession—if I had not loved you so much, I could never have stood your Uncle Charlie."

Mrs. Brown's eyes widened. "What?" she shrieked. "I thought he was your Uncle Charlie!"

—Capper's Weekly.

BESIDE A CHURCH'S GARDEN

It was a hot, breathless Sunday evening, the year the heat wave broke the all-time record... too hot to stay home, too hot to go anywhere. But maybe a saunter through the streets would be better than sitting in a stuffy furnished room, alone. Get a person's mind off things for a while, anyhow.

The girl from the rooming house had not walked more than a few blocks when she heard a voice, above the traffic's din, a high soprano voice, singing "Hear Ye, Israel" from **Elijah**. Quickening her pace, she caught up with a crowd of interested onlookers—and listeners—gathered outside the iron railings of a church garden which faced on the street. Inside the open gate a group of people were seated on folding chairs, listening to a vested choir led by a young woman with a friendly, vital face. She stopped, joined the crowd at the gate, and listened as the tenors and basses rose to their feet and broke into "O Splendor of God's Glory Bright" by the fourth-century Ambrose of Milan. Soloist and chorus alternated, a quartet sang Richard Farrant's "Lord, for Thy Tender Mercies' Sake" and Bach's "Jesus, Joyance of My Heart." The listeners joined in the singing of "A Mighty Fortress Is Our God" and "From Field and Meadow," fine old Reformation chorales that rang through the dusk as the sun began to set behind the church and the sparrows twittered from its ivy-covered walls.

The minister rose and asked present to pray, silently, for who ever was nearest his heart. At the end of a few minutes that were as quiet as evening on a city street can be, the words of T. Tertius Noble's "Vesper Hymn," "Lord, keep us safe this night, secure from all our fears," were sung reverently, as a fitting close to the vesper service.

The girl from the rooming house walked on down the street, climbing the interminable stairs to her hot attic room. "Lord, keep us safe this night," she hummed, her loneliness dispelled, though she had not spoken to a human soul, only paused beside a church's garden and heard, through the music, God's comforting voice. —H. S. J. in Presbyterian Tribune.

KEEPING PACE

Best vacation story of the Midwest had to do with the Oklahoma woman who was, of necessity, chatting with members of the Texas elite at a Colorado resort. They were going on about their butlers, their chauffeurs, and their second maids until she stopped them cold with the announcement that her husband had given a 3-week all-expense vacation in the mountains to their cook, the cleaning woman, and their gardener. Nor did she find it necessary to further explain that she was all 3.

—Shawnee News-Star

SUNSET

The sunset brings castles
That soon fade away.
The Lord uses pastels
At the end of the day
To fashion these wonders,
Depicted above,
And, gazing, one ponders
On God and his love.

—Selected.

Resentment is a poisonous thing
That fills your system with its sting.
So when you feel resentment start,
Wipe it swiftly from your heart.

Lots of things are opened by mistake,
but none so frequently as one's mouth.

Suitor: "I am seeking your daughter's hand sir. Have you any objection?"

Man: "None at all. Take the one that's always in my pocket."

INTERSYNODICAL SEMINAR ON CONFIRMATION INSTRUCTION

(Continued from page 9)

In more detail the aims of confirmation instruction may be stated as follows: (it could probably be called a portrait of a child at confirmation time):—

1. "An acquaintance with the historical basis of the Christian faith and its central doctrines; and understanding of the divine plan of salvation in and through Jesus Christ; knowledge of God as Creator, Redeemer, and Sanctifier."
2. "An acquaintance with the Moral Law as summarized in the Ten Commandments and the ability to distinguish between right and wrong; a sensitized conscience enlightened by God's Word, restraining from wrongdoing and helping in the fulfillment of duties."
3. "A knowledge of the difference between salvation by grace and salvation by works; trust solely in Christ's merit prompted by love and gratitude to live a life of holiness and good works; the awareness that the knowledge of God's Word is useless unless it expresses itself in action and that faith without work is dead. The knowledge that love is the fulfillment of the law and that the Christian life is to be motivated by the fear and love of God; awareness of the importance that Jesus attached to mercy, pity, and sympathy with the lost, the abandoned, the afflicted, and delight in kindness and mercy."
4. "The recognition of the value of prayer including intercession for others and the cultivation of the prayer habit; some skill in the art of free prayer in the presence of others; the ability to follow the liturgy of the Church intelligently and to engage in public and private worship; the recognition of the value of God's Word as it is preached and taught in the church and the privilege and duty of hearing the Word; the cultivation of the habit of regular attendance at worship."
5. "A deeper understanding of the meaning of Baptism and the Baptismal covenant; the realization that at the root of sanctification is the **struggle** between the old man or the sinful heart and the new man in Christ and that watchfulness and prayer overcome temptation and lead to the victory (Rom. 6,3-4). A growing awareness of one's continuing sinfulness, and a corresponding appreciation of God's grace and forgiveness and of the need of divine grace to overcome the flesh and live an uncommencing Christian life."
6. "An understanding of the Sacrament of Holy Communion and the desire to receive it and to become a regular and faithful communicant."
7. "The knowledge of being united with God and with

Jesus, and the consciousness of the presence of God and Jesus, the Friend of sinners; a fellowship with Jesus as an aid in keeping the heart pure and denying worldly lusts, in overcoming fears and worries and in living a godly life."

8. "Skill in handling the Bible; the habit of regular Bible reading and the ability to find important Bible passages; the reading of the Bible for information, for the cultivation of devotional life, and as a guide for daily living."

9. "And understanding of the meaning of the Christian priesthood and of stewardship; the realization that time, talents and money are given in trust and are to be used in the service of God and call for self-denial and generous giving. The recognition of the need and value of work and desire to serve God and men in a useful occupation, and diligence and faithfulness in work and study. The belief that God has a plan for his life and daily prayer for guidance, asking for the direction of the Lord."

10. "Interest in the salvation of others and prayer for courage to win others and personal participation in soul-winning; prayer for the conversion of sinners, for mission work and charitable endeavors."

11. "Holy reverence for God and for things that are sacred in the sight of God, deep regard for God's word, respectful behavior in church, and reverent and submissive behavior toward parents, teachers, and all God-given superiors."

12. "Learning more and more as a Christian to control the emotions and that uncontrolled emotions injure health and undermine spiritual life; that anger, hate, envy, jealousy, fears and worries are sinful and that forgiving and peacemaking are desirable; that Christian joy grows out of God's promise of grace and the assurance of forgiveness; and that the child of God practices tongue control."

13. "An elementary knowledge of Church History, familiarity with the life of Luther, the Reformation, and the story of the Lutheran Church. Knowledge of church and congregation make for deeper interest in its work, lead to Lutheran consciousness which makes possible an evaluation of other denominations and an appreciation of the Lutheran Church."

14. "The knowledge that while suffering and adversity comes to believers as well as unbelievers, for believers they are a wholesome chastisement intended for spiritual growth and leading to submission to the will of the Lord and patience and cheerfulness in suffering."

15. "An appreciation of the responsibility in maintaining a Christian atmosphere in the home."

ACKNOWLEDGMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pension Fund
Total synodical budget \$256,668.00		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65880.00
Previously acknowledged	178622.11	16589.30	56742.39	15956.82	41802.93	6197.28	1304.46	40028.00
Oregon, Wis., St. John's Luth. Ladies Aid	200.00		75.00	50.00	50.00			25.00
Edmore, Mich., Our Savior's Luth. Church	18.56		18.56					
Greenville, Mich., St. Paul's Ev. Luth. Church	100.00		40.00		30.00			30.00
Caruthers, Calif., Our Savior's Luth. Church	100.00		50.00		25.00			
Caruthers, Calif., Members of Our Savior's Luth. Church in memory of Pastor and Mrs. A. H. Jensen	70.50							
Jacksonville, Ia., Bethlehem Luth. Church	18.57	18.57						
Lincoln, Nebr., Ladies Aid of Our Savior's Luth. Church \$10 for Elim Home, Elk Horn and \$10 for the Indian Mission	20.00	10.00				10.00		
Los Angeles, Calif., in memory of Mrs. Hilma A. Christiansen from the family of Anthony Petersen, Fresno, Calif.	4.00					4.00		
West Branch, Ia., Mrs. Birdie Moore, John and Carrie Taylor in memory of Albert Sondergaard	3.00	3.00						
Coulter, Ia., Nazareth Ev. Luth. Church	200.00		60.00	20.00	60.00			60.00
Brush, Colo., Rev. and Mrs. H. P. Anderson of English Luth. Church	100.00							
Cushing, Nebr., St. John's Luth. Church	166.96		66.96		50.00			50.00
Minneapolis, Minn., Luth. Bible School for Past. A. R. Petersen	8.33							
Minneapolis, Minn., Luth. Mission Convocation Committee	35.00				20.00	15.00		
N. Hollywood, Calif., Valley Luth. Church	330.00		100.00	30.00	100.00			100.00
Eugene, Ore., Bethesda Luth. Ladies Aid, Life Membership for Mrs. Holger Mortensen	6.75		6.75					
Salmonhurst, N. B., Canada, Lydia Ladies Aid of St. Peter's Luth. Church	14.00							
Laurens, N. Y., Ladies Aid of St. Matthew Luth. Church	20.00							
Duverno, N. D., Luverne Ladies Aid in memory of Mrs. Sophia Thompson	5.00				5.00			
Green Bay, Wis., Miss Ebba Andersen	50.00				50.00			
Euk, Wis., Lola Hansen of St. Peter's Luth. Church	10.00				10.00			
Audubon, Ia., Mr. and Mrs. Hans Chr. Hansen of Ebenezer Luth. Church in memory of Mrs. Maren Schmidt	25.00		5.00	5.00	5.00	5.00		5.00
West Branch, Ia., Ladies Aid Societies of Bethany Luth. Church in memory of Alfred Sondergaard	5.00				5.00			
Neola, Ia., Mr. and Mrs. William A. Smith in memory of George H. Jensen, Underwood, Iowa	2.00				2.00			
Racine, Wis., Immanuel Luth. Church	343.80	8.00	135.00		91.00			109.00
Harlan, Ia., Immanuel Luth. Church	276.90				276.90			
Harlan, Ia., Immanuel Luth. Church in memory of Mrs. Chas. Nielsen	73.30				73.30			
TOTAL	180737.98	16628.87	57281.10	16413.72	42347.79	6231.28	1304.46	40630.00

SPECIAL MISSIONS

	Total Received	Japan Mission	Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	N.L.C. Mission	Gen. F. Mission
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			140815.00	
Previously acknowledged	54508.13	14132.86	10271.88	12782.20	14143.73	1243.94	228.36	1332.26	373.00
Neenah, Wis., in memory of Mrs. Chris Mortensen by Mrs. M. S. Madsen and Dagmar Madsen	2.00			2.00					
Spencer, Ia., Bethany Sunday School	8.15	8.15							
Selma, Calif., Mr. and Mrs. Julius D. Petersen in memory of Mrs. Petersen's mother, Mrs. Amelia Sorensen	50.00							50.00	
Eugene, Ore., Bethesda Church Mission Committee, Scholarship for a student in Bible School in South America, \$200 and for a Native Pastor in the Santal Mission \$180	380.00		200.00	180.00					
Eugene, Ore., Bethesda Church Mission Committee	520.00		170.00	175.00	175.00				
Petaluma, Calif., Mr. and Mrs. Olaf Ness in memory of Carl Erickson	5.00			5.00					
Lincoln, Nebr., Ladies Aid of Our Savior's Luth. Church	40.00	10.00	10.00	10.00	10.00				
Salt Lake City, Utah, Albert Bachman of Tabor Luth. Church	25.00		25.00						
Los Angeles, Calif., in memory of Mrs. Hilma A. Christiansen from the families of Hans Petersen, Albert Petersen and Elmer Madsen, Del Rey, Calif., and Mrs. Ethel Paulsen, Kansas City	8.00				8.00				
Oakland, Calif., Lydia M. Landrock in memory of Mrs. J. K. Jensen, Minneapolis, Minn.	10.00			10.00					
Easton, Calif., Immanuel Missionary Society	25.00		25.00						
Brush, Colo., Mr. and Mrs. H. C. Kjeldgaard	20.00	5.00	5.00	5.00	5.00				
Brush, Colo., Rev. Jerrold Elling in memory of Rev. J. J. Lerager	5.00							5.00	
Brush, Colo., Eddie, Duane and Mark Kjeldgaard	50.00	50.00							
Detroit, Mich., Mission Guild of Northwest Trinity Luth. Church	36.88	36.88							
Neo A. Ia., Everett and Harold Nelson and families in memory of George H. Jensen	5.00		5.00						
Salmonhurst, N. B., Canada, Lydia Ladies Aid of St. Peter's Luth. Church	21.00		10.50	10.50					
Laurens, N. Y., St. Matthew Luth. Ladies Aid	30.00		15.00	15.00					
Green Bay, Wis., Miss Ebba Andersen	10.00								
Audubon, Ia., Mr. and Mrs. Hans Chr. Hansen in memory of Mrs. Maren Schmidt	5.00							5.00	
Glenn, Mich., in memory of St. Paul's congregation for Dr. Winther, Japan	20.00	20.00							
Harlan, Ia., Mr. and Mrs. J. C. Olsen in memory of their sons, Karl and LeRoy	5.00	5.00							
Sleepy Eye, Minn., Mr. and Mrs. Hans Knudsen for Dr. Winther's students in Japan	50.00	50.00							
Sleepy Eye, Minn., Mr. and Mrs. Hans Knudsen for the Tractor Fund in the Santal Mission	25.00			25.00					
Sleepy Eye, Minn., Mr. and Mrs. Hans Knudsen for the Mohul-pahari Hospital	25.00			25.00					
TOTAL	54508.13	14132.86	10271.88	12782.20	14143.73	1243.94	228.26	1332.26	373.00

*Caruthers, Calif.: Mrs. Emma Tukalen 50 cents, Marius Petersen, Frands Petersen, Elmer Nielsen, Hans Hansen and Mrs. Held each \$1; John Beck, Hans Quist, Mrs. Jorgensen, J. S. Andersen and Aage Nielsen each \$2; Mrs. Josephine Hammond, Walter Hammond, Mr. and Mrs. Gerhart Hammond, Mr. and Mrs. Folmer Hansen, Pastor and Mrs. Erickson, Mrs. P. Hammond, L. Hammond, H. K. Andersen, Chris Cragh, Elmer Haggmark and Jacob Hansen and Vic, each \$5. Total \$70.50.

Received with thanks.

Blair, Nebr., March 19, 1955.

H. J. Hansen, Treas.

THE SIXTH WORD FROM THE CROSS

(Continued from page 4)

as 'as the one Jesus loved' John was a 'first cousin' Jesus on his mother's side, Mary and Salome being sisters (John 19:25 with Mk. 15:40). The two families had much in common. This was not the first time that they had been in the home of John in Jerusalem. Jesus himself, no doubt, spent much time in this home during his five visits to Jerusalem in His 3-year Public Ministry. John as a disciple of the Baptist, likely had seen Jesus at His Baptism and heard the voice: "Thou art My beloved Son; in Thee I am well pleased" (Mk. 1:11). He had been with Jesus in all the deeper experiences of His ministry: the raising of Jairus' daughter, the Mount of Transfiguration, the grave of Lazarus, the Garden of Gethsemane. Two other disciples had shared these ex-

periences. But now the number is reduced to John alone! There was some insight in this word, "It is finished" that Jesus wanted His most dependable friend to have in the depths of his soul as a depository for the witness in the future he was to bear to his 'Risen and Glorified Lord' as came to pass in his more than 'fifty years' of eye-and-ear testimony, from Jerusalem and round-about even to Ephesus; and as, in his later life he penned for the ages that Gospel which bears his name—the most read and best loved of all the Books of the Bible!

For the rest of the disciples and for all believers of that generation, and of those ensuing, down to us who live today, the Sixth word from the cross, "It is finished," affords overwhelming calm and confident assurance of the restored well-being of the whole human family for all time and eternity.

WS AND NOTES

(Continued from page 2)
Since 1771, when Nepal expelled the last of Capuchin monks, has the remote mountain kingdom permitted Christian missionary enterprises within its borders. The bulk of Nepalese practice the rites of an ancient branch of Hinduism. Buddhism is also widely practiced.
First details on the new venture came last week from Dr. James K. Hewis, executive secretary for India and Pakistan of the Methodist Board of Missions. He told the annual meetings of the National Council of Churches' Southern Asia Committee that the long standing barriers were lowered at the end of 1953 when late King Tribhubana's government granted permission to the India-based United Christian Mission to Nepal to launch the medical program. A medical team, chiefly Indian in personnel with a few Nepalese among them, took over last year operation of a 10-bed hospital in the capital city Katmandu. The welfare centers

were established later in adjacent areas.
Among leaders in the venture, Dr. Matthews reported, are two U.S. missionary couples—Dr. and Mrs. Karl Friedrichs (Presbyterian, U.S.A.) and Dr. and Mrs. Robert L. Flemming (Methodist). Cooperating through the united mission group, which was established under auspices of the National Christian Council of India, are the foreign missions boards of three U.S. denominations: Presbyterian, U.S.A.; Methodist and the Disciples of Christ.

Radio sermons by Pastor James C. Peterson will be broadcast every Sunday in April over KSL, 1160 kc, at 9:30 p.m. MST. The station can be heard over the west coast, up into Canada, and east to Missouri river.

Change of Address: Pastor Paul C. Johnsen, 74-2 Kasuga Cho, Chiba Shi, Japan.

We have come on a generation of teaching that simply holds before men various truths and says to them,

"Reach your hand into the basket and take your choice." I know the reason for this. It encourages men to think for themselves and to be able to say, "This truth is mine." This method of teaching, however, can be as false in its refusal to share the deepest and the truest that generations have known as the other method which sought merely to cram undigested truth into the mouths of gullible students. In an endeavor to adapt truth to life we have forgotten that life must be brought to God through Jesus Christ.
—From God's Way, by Harrison Ray Anderson (Fleming H. Revell Company)

It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that the riches have him.—David Caird.

GRUGAN'S GOD

F. EMERSON ANDREWS

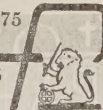
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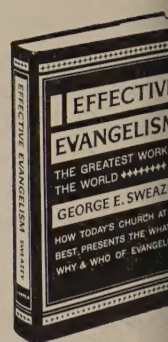
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